

Valentina Marinescu / The University of Bucharest

Religious Affiliations as Predictors of the Romanians' Attitude Towards the Country's Integration into the European Union

Abstract

This article aims to identify the role of religious affiliation in structuring the "general definition of the situation" of ordinary Romanians in the context of their country's integration in the European Union. The study was made as a secondary analysis of survey data collected in 2000-2004 by the Soros Foundation in Romania (www.osf.ro). The results demonstrated that the way religious affiliation and attitudes towards the future Romania's integration into the European Union interact forms a clear causal-determinist model. Thus, with respect to the structuring of positive attitudes (in connection with Romania's incorporation into EU), if both sets of variables influenced these attitudes, the religious values played a noteworthy part only in the negative opinion systemization. This occurred mainly among distinct groups of population, partitioned according to "statistical determinants" such as: gender, age, level of education/instruction, habitation/residence medium

Key words

Religious affiliation, Public, Romania, European Union.

1. Religious values in Romania and Population's attitude towards European Union integration

After decades of constrained atheism imposed by the communist regime, religion still plays a significant role in Eastern Europe. Thus, while in Poland religious values tend to have a major influence in people's lives [Sandu, 2005: 103], in the Czech Republic and Eastern Germany where only a minority declare themselves as being religious, secularization plays an important role. Despite the 45 years of communism, Romania has one of the highest levels of religiosity. According to the survey data, 91% of Romanians declared themselves "religious persons" in October 2005 [*Public Opinion Barometer*, October 2005]. As far as the population's religious structure is concerned Romania is very homogeneous: 86.7% of the population declared itself as being Orthodox both in 1992 and in 2002 census. The distant second place for religious adherence is occupied by the Roman-Catholics (4.7%), while the Protestants occupy the third (3.2%). [*2002 Census*, 2003:26].

With regard to the understanding of the religion and its relationship with the divinity, Romanians' conduct is somewhat contradictory, according to sociological data [*Public Opinion Barometer*, October 2005] because "going to church" is not necessarily the way citizens express their religious beliefs. The large majority (69%) declares that

they attend religious services in churches only once per week (22%), on holy days (31%) and rarely (16%).

Nevertheless, Romanians think that the church adequately responds to people's spiritual needs (81%), to individual moral aspects and needs (71%) and to family life problems (62%). On the other hand, Romanian religiosity expresses itself through a close relationship with God, with 96% of the subjects expressing belief that God exists. Asked "how important is God in your life?" on a scale from 1 to 10, where 1 stands for "not important at all" and 10 is "very important", 96% of the respondents picked marks higher than 5. Most subjects actually picked the highest value of the scale: 66% of the research subjects declared that God plays a very important part in their lives.

Among those who believe in God, 93% declare that they take time for moments of prayer and meditation. Romanians also think about the meaning and the purpose of life: 32% sometimes, 32% often, while only 3% admitted that they never think about such matters.

In the same manner as for the religious values, primary sociological data point out that the Romanians have atypical "social behavior". Thus, in 2004 and 2005, the Euro Barometer data showed the highest score (74% in 2004 and 68% one year later) among the 29 countries included in the survey, concerning the confidence in EU. [Euro Barometer, 2005b: 8].

"Perhaps the very high level of confidence in EU is determined not only by the Romanians' cultural-historical desires, of Occidental nature. The low level of comprehension as far as the European institutions are concerned plays a major part. As the Romanians' euro-information will become more solid, we might expect the degree of euro-skepticism to increase."

These comments are fully compatible to the same Euro Barometer data (2004) that indicate major differences between the Romanian people and the citizens of EU member countries with regard to reliance on certain institutions. Thus, for the citizens of EU member countries the institutional confidence top was: Army (69%); NGOs (68%) and Justice (68%), while in Romanians' case, the hierarchy was completely different: Church (82%), European Union (74%), Army (74%). One possible reason for this phenomenon, in Romania's population case, is the lack of minimal knowledge concerning the way various public life's sectors work. [Euro Barometer, 2005a: 40]. Causal correlation between "knowledge-confidence in institutions – efficient social action" was hereby obvious at macro social level in Romania.

This article tries to answer a key research question in connection with religion-society relationship: What form of relationship exists between religious affiliation and attitudes towards the future integration of Romania into the European Union?

2. Theoretical background/framework

In most cases, sociological approaches of internal, specific aspects in Romanian "social transition" focused on a "macro-social" point of view. The essential elements of those frames of reference may be concisely summarized as follows:

1. Analysis based on a series of concepts that designate "absolute social acts", as they are defined in current academic perspectives: "Confidence", "Optimism", "Migration", "Vote", "Poverty" etc. The notion "absolute social act" contains objective

social facts that involve large social groups (segments) and which include measurable elements open to quantification and occurrence in the social plan.

2. Formalization – "typifying" and "classifying" the social reality were the fundamental, ultimate objectives of the research. The purpose of "social intervention" was missing, the "social diagnosis" and the prediction stages being eluded. The general theoretical frame of that research was mainly based on structural-functionalist sociological tradition, leading to countless "jams" in illuminating the causes and the directions of the changes.

During the last seventeen years, along with Romanian "social scene" diversification and as a result of extending the social subjects' approach perspectives, a more refined transition study manner emerged [Sandu, 1999; Berevoiescu, 1998; Lăzăroiu, 1999, Berevoiescu, 1999]. The key point of this research can be called "quantitative phenomenology", defined as [Sandu, 1999: 11]:

"an attempt of understanding the world made of inter-subjectivities, by moving from variable term analysis to the analysis that reconstructs the human experiences' significant contexts through multi-level analysis, typologies, profiles, communitarian studies."

The distinctiveness of these studies focuses the analysis on an "abstract individual human being", built through "pragmatic reduction" [Sandu, 1996: 269] so that the inter-individual differences and variations are removed. They are more preoccupied by settling the boundaries of the "inter-individual relationships' structure" (consequently still strongly belonging to structural-functionalist tradition) then by identifying the true specific "condition's definitions" for real subjects. This way, some empirical aspects remain only partially covered: gender, age, religion, instructional level, marital status etc., each of these being included in the researched human "categories" and "profiles".

In their writings, certain experts [Brickman, Folger, Schul, 1991:173-202; Kluegel, Matiju, De Gruyter, 1995: 209-236; Arts, Gijbets, 1998: 144-150] assert the co-existence of two distinct classes of "action rationalities" in Eastern Europe's transition age: (i) "Leveling rationality" and (ii) "Utilitarian rationality" [Gijbets, Unpublished, 1998: 4-5].

According to the quoted authors, the basic characteristic of Eastern European social systems might comprise the two principles' "concurrence" and the co-existence of the resulting actions. If we might assert the birth and the development of a "fragmentary conscience" defined as [Arts, Gijbets, 1998: 149]: partitioning the individuals' conscience, considering that they simultaneously support several contradictory value systems", in my opinion the proper term for the Eastern European changes should be: "fragmentary social behavior". A multiple affiliation process takes place in these societies. The individuals depend on a series of objective components ("social class, "income" etc.) and on subjective factors (perceptions, opinions, judgments about external socio-economic sphere). Consequently, depending on the action's real area, (let's name it A) a so called "X" subject may have different expectations and therefore it is possible for him or her to adopt different action strategies, opposite to the principles and ways adopted for another sets of actions (let's call it B).

This phenomenon leads to the micro- and macro-segmentation of the action and value collections (material or axiological). The sectionalization becomes obvious in the very unpredictable evolution of these societies.

If by "human behavior" we understand [Bogdan-Tucicov, Chelcea, Golu, Golu, P. Panzanu, Mamali, 1986: 52-54] "The total amount of facts, actions, reactions through which an individual answers external world's physical or social demands" then a structural-functionalist approach of the relationship between the "social frame" and religious values and attitudes may be divided into the following distinct parts:

1. Structural dimension – the conduct in a specific "social condition"; and
2. Functional axis—"Situation's definitions" as they emerge from social interactions.

There are some "a priori" determined nuclei to consider when discussing the social effect. They constitute a linear causal succession that goes something like this:

"Religious attitudes (resources)" → "Situation's definition" → "Social conduct (capital/assets)"

"The role's challenge" makes heavier the process of passing from this extremely abstract degree to direct, obvious, noticeable level. One workable starting point might be defining some "reference points" that ideally describe the relations between "means" and "resources" as far as the interest equation "Religion ↔ Society" is concerned.

1. Any age has some "centers" for the emergence of system's changes. The individual and inter-group confidence/trust levels as well as the satisfaction extent concerning the "given" state of affairs are the main "structural causes/determinants" of the future social conduct for any social (individual or collective) actor. When addressing the essential place of confidence/trust in the social capital's structure, R Putnam argues that [1993: 171]:

"Confidence/trust determines the prediction of the actor's behavior"

For this article, I determined that "satisfaction" needs to be associated with "confidence/trust" as a resource for the change/transformation [Sandu, 1996: 23].

2. The axiological factors (subjectively sustained values) are prior to intra and inter-group's connection elements, pragmatically manifested (involving in common actions and the usefulness' degree associated with external junctions), in order to explain the social behavior metamorphosis, expressed as actions. A similar series of significant values is the religious value set. [Sandu, 2005: 12]

Thus, the explanatory argument used in this article will try to designate some evolution "trends" on the "temporal" axis for religious values as predictors of the changes in the opinions and attitudes towards the future integration of Romania into the European Union. To what extent do pro or con European integration attitudes and opinions change, during a specific time interval? What predictors are the most significant as far as religious values are concerned?

3. Data set, variables and research hypotheses

3.1. Data set

The data set used for the analysis comes from a study financed by the Open Society Foundation (OSF) that was completed between May 2000 and October 2004. The study belongs to a program that been in place in Romania since 1994, called the

"Public Opinion Barometer". Every study from the series used the same probabilistic three-stage sample (for the adult population), using stratification for the first stage. The sample is nationally representative, its size varying from one survey to another, from 1796 cases in May 2000 to 2212 cases in May 2002 and addressing 1800 cases in October 2004.

3.2. Variables

The primary variables were included in four important "classes", corresponding to the interest nucleus of the current article. [See Table 1 from Appendixes]:

1. Religious Values: Church Attendance; Confidence/Trust in Church; Ethnical-religious Differences/Distances;

2. European Union Integration: The Opinion about Romania's request to become EU member; The Opinion regarding EU; Self-estimation of the knowledge about the EU; Assessment about EU - unemployment relation; Assessment about EU – work place; Estimation of the EU – population's incomes; Assessment of EU – household incomes;

3. Socio – Demographic profile: Sex; Age; Education Level; Religion; Ethnicity; Habitation/Residence medium.

Secondly, I used three sets of secondary variables [See Table 21 from Appendixes]:

1. General values: General values in life

2. Pride: Pride of having the "citizen" quality/ 2. Pride: Pride of being a citizen

3. Country's course: Evaluating the country course;

4. Satisfaction: Evaluating the satisfaction about every day's life.

3.3. Hypotheses

As a general working hypothesis, I used the following statement:

"For a four year time (2000-2004), opinions and alternative perceptions systemization regarding the European Union will be mainly determined by references to a distinct set of religious values, for certain groups that belong to contemporary Romanian society."

Related to this, I also used a number of particular research hypotheses that I tried to validate by data set analysis:

1. Religious affiliation and accepting a distinct religious values set will have an important explanatory strength (over 50%) as far as determining the positive nature of the opinions and attitudes towards Romania's integration into European Union, between 2000 and 2004.

2. The "secondary" axiological elements—evaluating the country's course, general values in life, pride of being Romanian, satisfaction about every day's life—will have a statistically significant explanatory importance (25%) as against a series of "religious values", in determining the internal dynamics of the positive attitudes and opinions associated to Romania's integration into European Union.

Data analysis techniques often varied:

1. Comparing the "cell distributions (frequencies and percents)" from the contingency tables realized between a "X" variable and another "Y";

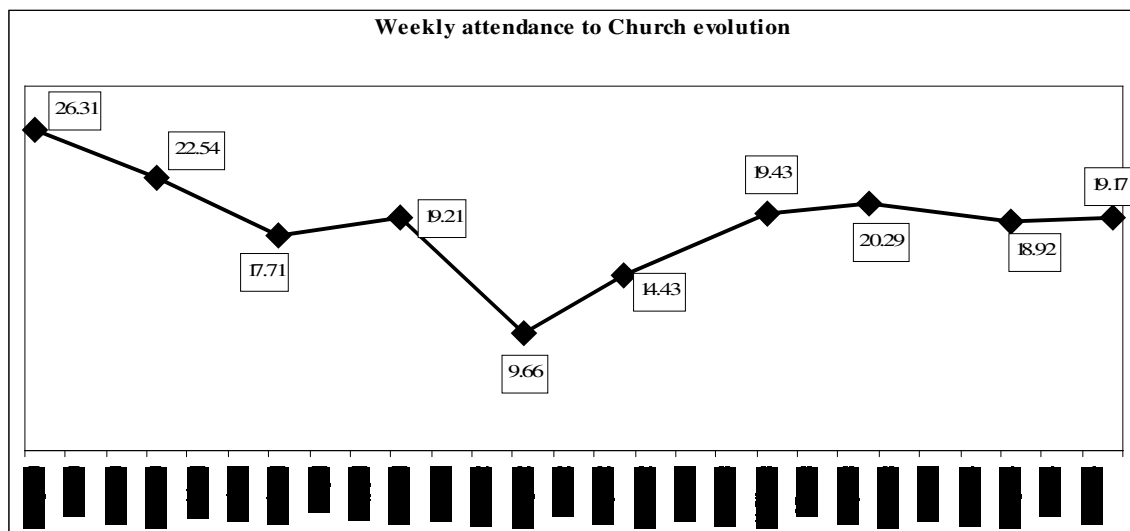
2. Linear regression analysis when invariably the dependent variable belonged to "Integration into the European Union" variable class;

3. Factorial analysis—the dependent variable belonged to "Integration into the European Union" variable class, this time also.

4. Result's Analysis

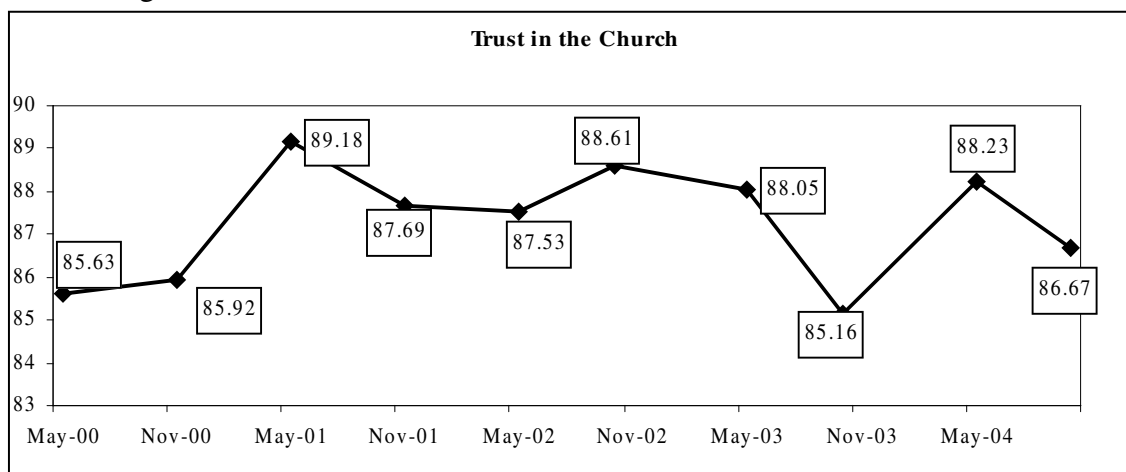
According to primary data analysis, between 2000 and 2004 the internal dynamic of "Weekly presence in church" had constant evolution, yet having a slow downward trend: from 26.31% (in May 2000) to 19.17% (in October 2004).

Diagram 1. Weekly attendance to church evolution



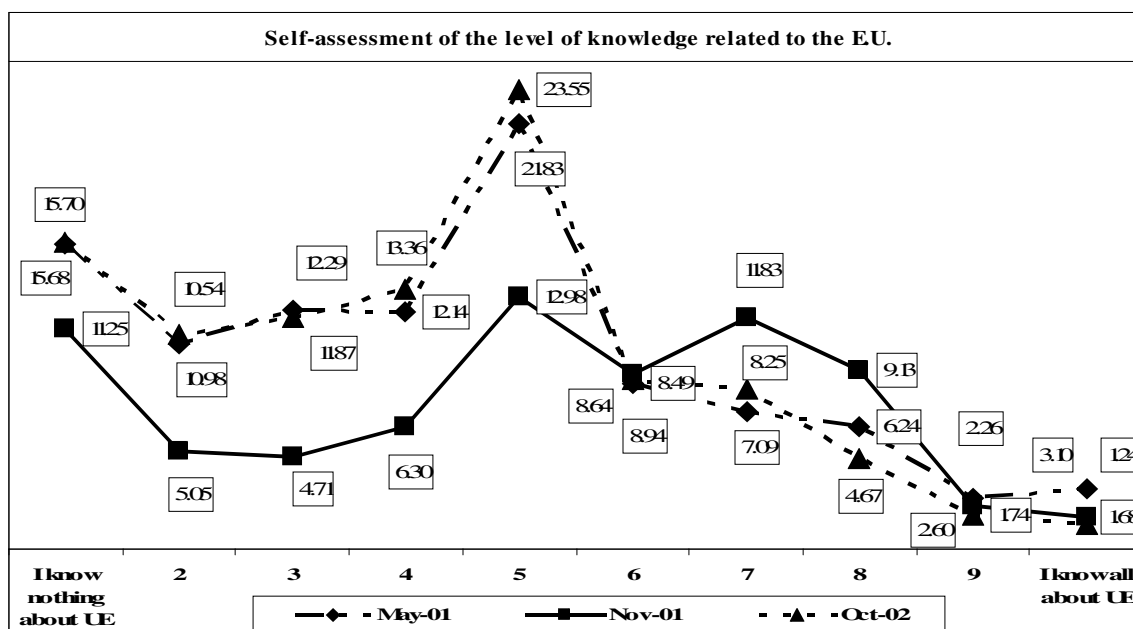
In the same period of time (2000-2004) the Romanians' level of trust in church (as institution) was very high—over 80% of the total sample considered. In general, the trend of trust in church evolved on the same dynamic as church attendance's indicator, showing a "peak" in May 2001 (89,18%) and a minimum two years later (85,16%).

Diagram 2. Trust in church as institution.



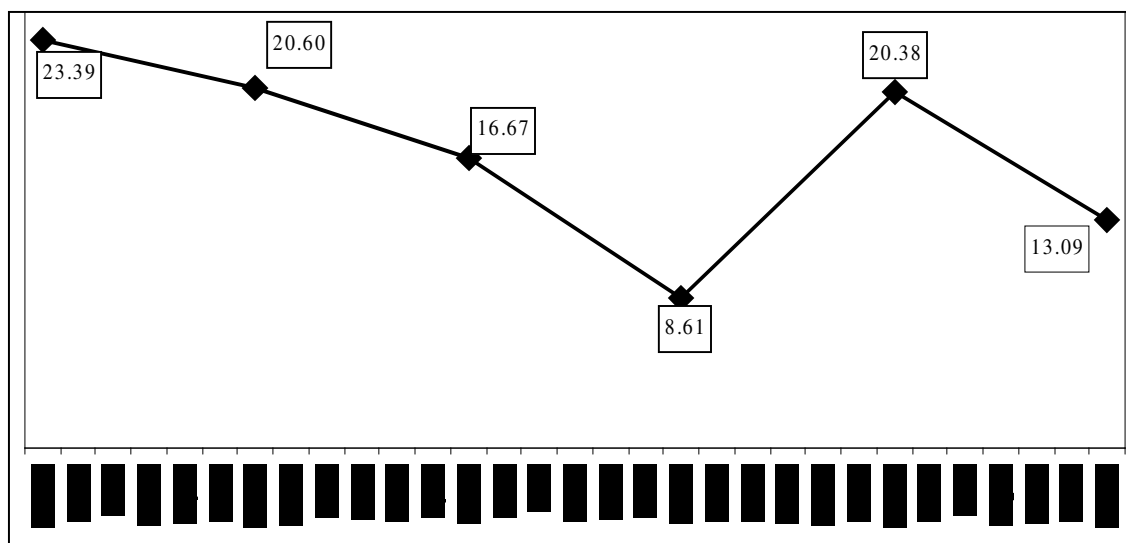
The same kind of data set primary analysis reveals a medium level (five points on a ten steps scale) for the self-estimation of the knowledge about the EU for a two year time (2001-2002): 21,83% in May 2001, 12,98% in November 2001 and finally, 23,55 % in October 2002.

Diagram 3. Evolution for the self-estimation of the knowledge about the European Union



Given those evolutions it seems that (at this primary level) the above mentioned general research hypothesis was valid. Analyzing the contingency tables' cell distribution, we observed the following:

Diagram 4. The dynamic of the relation between weekly attendance to church and "Romania is now completely prepared to join the European Union" opinion



1. The set of variables "Religious values" performed differently as previously with regard to the dependent variable – "I think that Romania is fully prepared to join the European Union now". More exactly, the arithmetic mean of the cellular distribution for the "Weekly presence in church" and the positive estimation of Romanian capability to join the EU were minus 17.12%.

2. The course of the correspondence between the two "families" of variables was exactly the opposite as in primary analysis. More accurately, for "Weekly presence in church", over the analyzed time (May 2000 – November 2002) the cellular frequency decreased for those who asserted that Romania is fully prepared to join the EU (from 23.39% at the beginning of the cycle to 13.09% in November 2002).

Considering the internal dynamic of the two variable classes, at a first glance it seems that the first general research hypothesis has been validated by the analyzed empirical results. Nevertheless, in order to see if this hypothesis is fully validated for the considered data series, I carried out the next analytical step: introducing the two analyses' nuclei. What do empirical data say, in this instance? Do they confirm or not the assumption that the opinions and the alternative perceptions regarding the European Union, belonging to certain groups from the Romanian society, were mainly determined by a specific set of religious values.

Table 1. Linear regression equations - Dependent variable: "I think that Romania is fully prepared to join the European Union now".

	May 2001	November 2001	May 2002	November 2002
	$R^2 = 0,030$	$R^2 = 0,049$	$R^2 = 0,052$	$R^2 = 0,0062$
	Durbin Watson Test = 1,887	Durbin Watson Test = 1,971	Durbin Watson Test = 1,865	Durbin Watson Test = 1,789

	B	beta	B	beta	B	beta	B	beta
Daily going to church	-0,016	-0,041	0,009	0,018	-0,008	-0,019	0,030	0,055

Note: The predictors' most statistically significant level is marked with an asterisk "*".

It seems obvious that the general research hypothesis is invalidated, in this stage of analysis, for the examined data set: "within time, opinions' and alternative perceptions' systemization regarding the European Union will not be mainly determined by references to a distinct set of religious values". This somehow unexpected result, which contradicts the previous assumptions, leads us to specify in what "social groups" this hypothesis completely validates or invalidate itself.

Through factorial analysis, we identified the "socio-demographical profiles" of those population's groups with the following characteristic: regular (daily and weekly) church attendance played a determinative part in opinions' and alternative perceptions' positive systemization, regarding the European Union.

Table 2. Predictors of the positive attitude towards Romanians integration into the European Union

FACTORS	OPUE		ROPRGUE		ROPRGUE		CUNUE	
	2001	2002	2001	2002	2001	2002	2001	2002
Regular (daily and weekly) going to church	0,553	0,612*	0,544	0,476	0,611	0,534	0,765*	-
Belongs to a rural household	0,686*	0,657	0,635	0,502	0,652*	0,534	0,953*	-
Belongs to an urban household	0,644*	0,581	0,646*	0,540	0,659*	0,459	0,791*	-
Elementary education	0,699*	0,678*	0,526	0,610	0,649*	0,518	0,212	-
Average education	0,584	0,599	0,540	0,439	0,603	0,463	0,918*	-
Superior education	0,661	0,533	0,643	0,551	0,631	0,494	0,624	-
18-34 years old	0,637*	0,570	0,606	0,469	0,587	0,507	0,901*	-
35-54 years old	0,662	0,697*	0,639	0,492	0,665*	0,445	0,773*	-
Over 55 years old	0,690*	0,585	0,389	0,538	0,705*	0,519	0,338	-
Male	0,612	0,572	0,563	0,511	0,646*	0,482	0,789*	-
Female	0,687*	0,640	0,531	0,494	0,658*	0,504	0,109	-

Note: The most statistically significant level of the communality's value from the factorial analysis is marked with an asterisk "*".

In this way, factorial analysis proved that during 2001 and 2002, regular (daily and weekly) church attendance noticeably influenced positive opinions about Romania's EU integration, for certain definite groups in the explored population. These groups have the following socio-demographic attributes: inhabitant of rural household (although the city dwellers had a mainly positive opinion about country's UE integration too), the subject is a high-school graduate, of young age (18-34 years old) and female. However, the same kind of analyses refuted both the general research hypotheses. This way, based on the acquired values, it became obvious that for the whole sample, regular (daily and weekly) going to church played a crucial part in structuring positive attitudes towards Romania's integration into EU. According to our analysis, regular (daily and weekly) going to church also had a noteworthy influence upon this type of judgment. However, the general research hypothesis was completely invalidated when we introduced into the factorial analysis the "negative attitude towards Romania's integration into the European Union" as a conditional variable:

Table 3. Predictors of the negative attitude towards Romanians integration into the European Union

FACTORS	OPUE		PRITGRO		ROPRGUE		CUNUE	
	2001	2002	2001	2002	2001	2002	2001	2002
<i>Regular (daily and weekly) going to church</i>	0,804*	-	0,789*	-	0,885*	-	0,652*	-
Belongs to a rural household	0,621*	0,580	0,620*	0,161	0,675*	0,598	0,547	-
Belongs to an urban household	0,679*	0,568	0,520	0,249	0,451	0,615*	0,529	-
Elementary education	0,613*	0,636*	0,614*	0,219	0,661*	0,679	0,429	-
Average education	0,641*	0,504	0,635*	0,197	0,516	0,497	0,585	-
Superior education	0,641*	0,647	0,368	0,237	0,541	0,702*	0,493	-
18-34 years old	0,577	0,553	0,673*	0,563	0,616*	0,671*	0,533	-
35-54 years old	0,709*	0,552	0,475	0,238	0,527	0,595	0,582	-
Over 55 years old	0,650*	0,634*	0,402	0,275	0,309	0,668*	0,554	-
Male	0,621*	0,560	0,599	0,185	0,609*	0,549	0,520	-
Female	0,654*	0,607*	0,619*	0,457	0,612*	0,678*	0,542	-

Note: The most statistically significant level of the communality's value from the factorial analysis is marked with an asterisk "*"

According to empirical data, the socio-demographic profile for the group of population that was influenced by the religious values (more precisely, by "daily going to church") in having a negative opinion towards integration had the following particular

features: superior level of education/instruction, townsman, of mature age (35-54 years old), mainly female.

Table 4. "Regular (daily and weekly) going to church" as predictors of the positive attitude towards Romania's integration into the European Union – May 2002

FACTORS	OPUE	ROPRGUE	PRITGRO
Orthodox religion	0,617*	0,524	0,496
Roman-catholic religion	0,636*	0,380	0,604*
Protestant religion	0,787*	0,608*	0,678*
Greek-catholic religion	0,757*	0,329	0,527
Daily going to church	0,612*	0,476	0,534
Going to church 2-3 times a week	0,394	0,582	0,555
Great confidence in church	0,635*	0,618*	0,411
I wouldn't mind having orthodox neighbors	0,613*	0,518	0,485
I wouldn't mind having catholic neighbors	0,603*	0,499	0,469
I wouldn't mind having "Jehovah's witnesses" neighbors	0,613*	0,489	0,470
I wouldn't mind having Greek-catholic neighbors	0,613*	0,505	0,479
Faith is needed in order to succeed in life	0,310	0,215	0,434

Note: The most statistically significant level of the communality's value from the factorial analysis is marked with an asterisk "*"

Considering these unexpected results, I moved to data analysis in order to validate or invalidate the first particular research hypothesis ("Religious affiliation and accepting a distinct religious values set will have an important explanatory strength (over 50%) as far as determining the positive nature of the opinions and attitudes towards Romania's integration into European Union, within time."). Corresponding to the values obtained through factorial analyzing the same data series, only for the empirical indicator "I think that Romania is fully prepared to join the European Union now", the variable set belonging to "Religious values" class had a significant explanatory strength. The hypothesis was verified only for the subjects which: were Protestants or Greek-Catholics, attended "daily" the church, had "great confidence" in Church's institution and were highly religiously tolerant (wouldn't have been disturbed by having as neighbor people of different religion).

The second particular research hypothesis was, at its turn, partially validated by the analyzed empirical data.

Table 5. "Secondary" axiological elements and "religious values" as predictors of the positive attitude towards Romania's integration into the European Union

FACTORS	UESOMJ		UELMN		UEVENPP		UEVENGP	
	May 2002	Oct. 2002	May 2002	Oct. 2002	May 2002	Oct. 2002	May 2002	Oct. 2002
I wouldn't mind having catholic neighbors	0,455	-	0,351	-	0,732*	-	0,714*	-
I wouldn't mind having catholic neighbors	0,462	-	0,344	-	0,731*	-	0,709*	-
I wouldn't mind having "Jehovah's witnesses" neighbors	0,466	-	0,352	-	0,742*	-	0,715*	-
I wouldn't mind having Greek-catholic neighbors	0,462	-	0,331	-	0,734*	-	0,713*	-
Faith is needed in order to succeed in life	0,471	-	0,338	-	0,717*	-	0,709*	-
I am very satisfied with the way I live	0,544	0,516	0,927*	0,503	0,636*	0,707*	0,746*	0,755*
I am not satisfied at all with the way I live	0,467	0,505	0,380	0,572	0,690*	0,709*	0,650*	0,704*
The country's course is right	0,500	0,410	0,398	0,438	0,674*	0,706*	0,673*	0,677*
The country's course is wrong	0,433	0,490	0,437	0,552	0,699*	0,679*	0,717*	0,693*
I am very pride of being a Romanian citizen	0,532	0,441	0,471	0,327	0,685*	0,660*	0,710*	0,562
I am not too pride of being a Romanian citizen	0,332	0,441	0,382	0,494	0,739*	0,678*	0,740*	0,663*

Note: The most statistically significant level of the communality's value from the factorial analysis is marked with an asterisk "*"

In this way, both religious tolerance values ("I wouldn't mind having as neighbor..."), general religious values ("In order to succeed in life, you need faith") and a series of general evaluation elements (estimation of the country's course, pride to be a Romanian citizen, the contentedness regarding the way an interviewed subject lives) had an high explanatory potential in comparison with some of the dependent variables (over 60% of their variation). In other words, a subject that was questioned in 2002 had a more substantial series of positive opinions regarding European Union integration effects if he/she was tolerant to other religions, was satisfied with his/her life, was proud of being a Romanian citizen and considered that "faith" is one of the main values in order to succeed

in life. In this case, a feasible enunciation of the particular research hypothesis was: "The "secondary" axiological elements—evaluating the country's course, general important values in life, pride of being Romanian, satisfaction about every day's life— will have a statistically significant explanatory importance (25%) as against a series of "religious values", in determining the internal dynamics of the negative attitudes and opinions associated to Romania's integration into European Union." This time the second specific presupposition was completely validated by the empirical analyzed data.

Table 6 "Secondary" axiological elements and "religious values" as predictors of the positive attitude towards Romania's integration into the European Union

FACTORS	UESOMJ		UELMN		UEVENPP		UEVENGP	
	May 2002	Oct. 2002	May 2002	Oct. 2002	May 2002	Oct. 2002	May 2002	Oct. 2002
I wouldn't mind having catholic neighbors	0,456	-	0,341	-	0,656*	-	0,608*	-
I wouldn't mind having catholic neighbors	0,458	-	0,325	-	0,662*	-	0,621*	-
I wouldn't mind having "Jehovah's witnesses" neighbors	0,471	-	0,661	-	0,759*	-	0,726*	-
I wouldn't mind having Greek-catholic neighbors	0,449	-	0,362	-	0,660*	-	0,607*	-
Faith is needed in order to succeed in life	0,372	-	0,598	-	0,764*	-	0,567	-
I am very satisfied with the way I live	0,817*	0,735*	0,764*	0,718*	0,586	0,638*	0,663*	0,208
I am not satisfied at all with the way I live	0,551*	0,314	0,757*	0,314	0,712*	0,614*	0,709*	0,787*
The country's course is right	0,351	0,559	0,491	0,629*	0,544	0,809*	0,556	0,761*
The country's course is wrong	0,504	0,340	0,734*	0,123	0,760*	0,713*	0,732*	0,679*

I am very pride of being a Romanian citizen	0,512	0,335	0,550	0,186	0,618*	0,728*	0,507	0,733*
I am not too pride of being a Romanian citizen	0,681*	0,574	0,607*	0,753*	0,744*	0,803*	0,762	0,780*

Note: The most statistically significant level of the communality's value from the factorial analysis is marked with an asterisk "*"

5. Conclusions

This article provided an answer to the research problem that constituted the empirical analysis' foundation ("What form of relationship constitutes between religious affiliation and attitudes towards the future integration of Romania into the European Union?"). The way religious affiliation and attitudes towards the future Romania's integration into the European Union interact forms a clear causal-determinist model. Thus, for the positive attitude's structuring (in connection with Romania's incorporation into EU), the influence was clear. At the same time, the data showed that the religious values played a noteworthy part in the negative opinion systemization. So, "regular (daily and weekly) going to church" influenced the negative perceptions as far as European integration is concerned. This happened mainly for distinct groups of population, partitioned according to "statistical determinants" as: gender, age, level of education/instruction, habitation/residence medium. This conclusion is in accordance with other analyses made on the same subject [e.g., EuroBarometer 2005b] that do not support a statement like "Romanians are more religious than the average EU citizen". But the same available data indicate that Romanians support religious institutions to a great extent. This attitude is indicated by considerable levels of trust in Church and by the lower number of those who never attend church.

Table 7. The positive relationship to religious institutions should be mentioned in the group of specific values for Romanians (Euro Barometer, 2005b)

	EU15	NMS	Romania
% trusting religious institutions	44	46	76
% disagreement with the formulation "In our society, religion is too important"	48	48	49
% people claiming that they never go to church	33	18	8

Meanwhile, the analysis that we have made helped drawing a series of useful conclusions for improving future improved research. These findings could be summarized as follows:

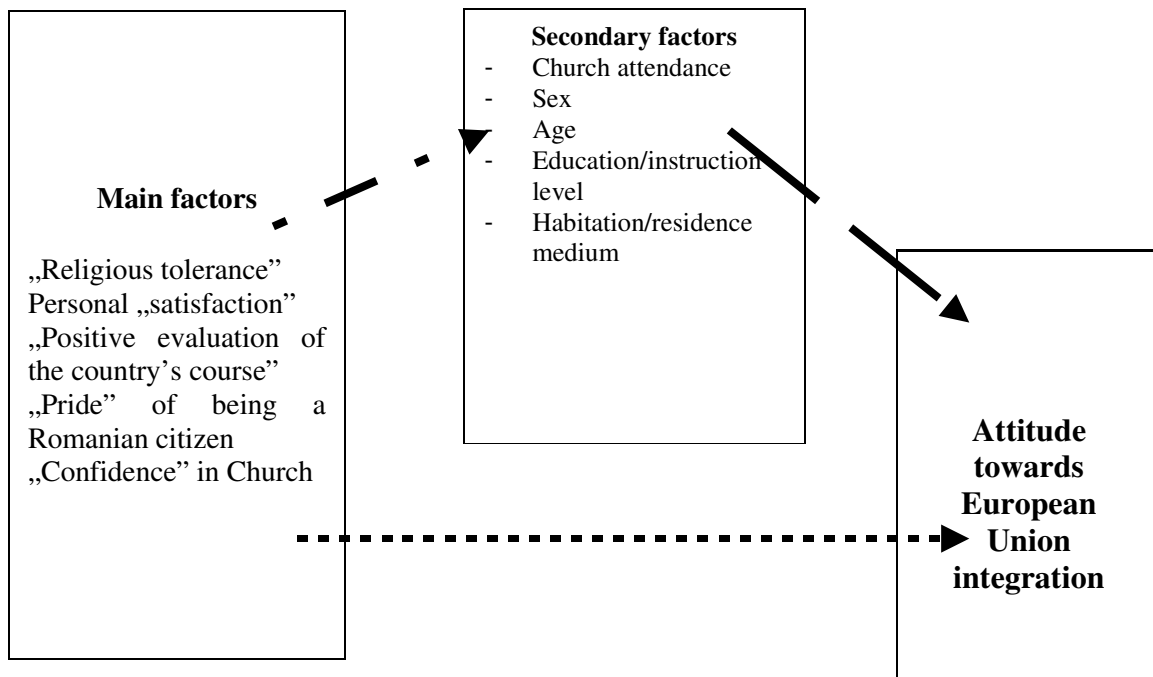
1. Romanians "optimism" regarding the European Union integration was determined by variables belonging to the "religious values" set, to a significantly statistical degree. The affiliation to Greek-Catholic/Protestant church, the great confidence in Church as an institution, and "daily" and "weekly" church attendance were, in this respect, significant predictors of an ascending pro-integration trend, in the course of time.

2. "Religious tolerance" was a substantial predictor both for the general opinion regarding the integration process into the European Union and for certain attitudes (consenting to or rejecting) the secondary effects: unemployment diminution, population's income increase. The ones that were tolerant with other religious groups (wouldn't have been disturbed by having as neighbors...) were, at the same time, the more persistent pro-Europeans between 2000 and 2004.

3. Both "pro" and "against" attitudes towards Romanians integration into EU were, for a change, influenced by a series of "secondary" values, distinct from "Religious values" cluster, rather belonging to a "border line" sphere, socio-psychological: Contentedness (regarding a given context), Pride (of being a Romanian citizen), "Faith", as main principled value in life's fulfillment. Thus, this "axiological" values had a superior explanatory strength as against the "first" degree variable for the current analysis (socio-demographical or religious values), in structuring the bivalent attitudes towards the integration process.

4. The determination interrelationship model could be illustrated as follows:

Diagram 5. The influencing factors' model, regarding the attitudes towards Romania's integration into the European Union.



Bibliography

Berevoiescu I., (1999), *Fulga-izolare și participare comunitară*, în Sociologie Românească, Nr. 2/1999.

Berevoiescu, I., Chiribucă, D., Comșa, I. I., Grigorescu, N., Aldea Lăzăroiu, A., Lăzăroiu, S., Pană, M., Stănculescu, S. M., (1999), *Fețele schimbării. Românii și provocările tranziției*, Ed. Nemira, București.

Brickman, P. L., Folger, E., Schul, E. J., (1991), *Microjustice and Macrojustice*, in M.J. Lerner, S.C. Lerner (eds.) The Justice Motive in Social Behavior, Plimen Press.

De Gruyter, W. Arts, M., Gijsberts, M., (1998), *After the Velvet Revolution. Altered Life Chances, Fragile Legitimacy and Split Consciousness*, in Social Justice Research, vol. 11, 1998, pp. 144-150.

Delegația Comisiei europene la București, (2005a), EB 62, Eurobarometrul Standard, 2005a, available at <http://www.infoeuropa.ro>, last time accessed: May 2006.

Delegația Comisiei europene la București, (2005b), EB 63, Eurobarometrul Standard, available at <http://www.infoeuropa.ro>, last time accessed: May 2006.

Fundația Soros pentru o Societate Deschisă, (2005) *Barometrul de Opinie Publică*, octombrie 2005, available at www.osf.ro, last time accessed: May 2006

Gijsberts, M., (1998), *Equality of Opportunity and Equality of Outcome. A comparison between State Socialist and Market Societies over time*, Unpublished.

Institutul Național de Statistică (2003) *Recensământul din 2002, 2003*, available at www.ins.ro, last time accessed: May 2006.

Knuegel, J. R., Mason, D. S., Wagner B. (eds.), (1995), *Social Justice and Political Change. Public Opinion in Capitalist and Post Communist States*, Degengter.

Lăzăroiu S., (1999), *Rețele de capital social și antreprenori în Comișani*, în *Sociologie Românească*, Nr. 2/1999.

Przeworski, A., (1996), *Democrația și economia de piață. Reformele politice și economice din Europa de Est și America Latină*, Ed. All, București.

Putnam, R., (1993), *Making Democracy Work. Civic Traditions in Modern Italy*, Princeton.

Sandu, D., (1996), *Sociologia Tranziției. Valori și tipuri sociale în România*, Staff, București.

Sandu, D. (coord.) (2005) *Viața socială în România urbană*, Editura Polirom, Iași.

Sandu, D.(1999): *Spatiul social al tranziției*, Polirom, Iasi.

Tucicov, Bogdan, A., Chelcea, S., Golu, M., Golu, P., Mamali, C. (coord.), (1986), *Dicționar de Psihologie Socială*, Ed. Științifică și Enciclopedică, București.

Appendixes

Table 1. The main variables used in the analysis:

"Class"	Variable	Label	Enunciation	Codification
Religious values	Church attendance	FRECV B	Except for weddings, funerals and christenings, how often did you go to church, lately?	Indicator measured by a five points scale ("from daily to never")
	Confidence in church	INCDB S	How much do you trust the church?	Indicator measured by a five points scale (from "a lot" to "not at all")
	Ethnic-religious differences	VECIN	Would you mind having as neighbors...?	Antithetical indicator applied to a list of ethnic-religious groups

Integration into the European Union	Subject's opinion about Romania's request to join the E.U.	PRITGR O	What do you think Romania's request to join the European Union?	Antithetical indicator ("Good" vs. "Bad")
	Evaluating Romania qualification to join the E.U.	ROPRG E.U.	In your opinion, is Romania ready to join the E.U.?	Indicator measured by a three points scale ("yes", "yes, partially", "no")
	Opinion about E.U.	OPE.U.	Generally speaking, your opinion regarding the E.U. is...?	Indicator measured by a four points scale (from "very good" la "very bad")
	Self-evaluation of the knowledge level regarding the E.U.	CUNE. U.	In Romania, some people know a lot of things about the E.U., its policies and its institutions, while others don't know anything. Where do you place yourself on the following scale?	Indicator measured by a ten points scale (from "I know nothing" to "I know everything")
	Evaluation of the E.U.-unemployment rapport	E.U.SO MJ	Do you think that by the time Romania will join the E.U, the unemployment will...	Indicator measured by a three points scale ("would decrease", "would stay the same", "would increase")
	Evaluation of the E.U.- work place rapport	E.U.LM N	Do you think that by the time Romania will join the E.U, the opportunities of finding a work place will...	Indicator measured by a three points scale ("would decrease", "would stay the same", "would increase")
	Evaluation of the E.U.- population income rapport	E.U.VE NPP	Do you think that by the time Romania will join the E.U, population income will...	Indicator measured by a three points scale ("would decrease", "would stay the same", "would increase")
	Evaluation of the E.U.- household's income rapport	E.U.VE NGP	Do you think that by the time Romania will join the E.U your	Indicator measured by a three points scale ("would decrease", "would stay the same",

Socio-demographical profile	Sex	SEX	Masculine vs. Feminine
	Age	VARST	Indicator measured by a three points scale: 18-34 years old; 35-55 years old; over 56 years old
	- Education/instruction level	EDUC	Indicator measured by a three points scale: elementary school, secondary school, superior education
	Religion	RELIG	Indicator measured by affiliation to a list of religious groups
	Ethnicity	ETNI	Indicator measured by affiliation to a list of ethnical groups
	- Habitation/residence medium	REZID	Urban vs. Rural

Table 2. The secondary variables used in the analysis:

"Class"	Variable	Label	Enunciation	Codification
General values	General values in life	VALOR I	In your opinion, what is needed in order to succeed in life?	Antithetical indicator applied to a list of values
Pride	Pride of citizenship quality	MNDR CT	How pride of being a Romanian citizen are you?	Indicator measured by a four points scale (from "very proud" to "not so proud")
Country's course	Evaluation of the country's course	DIRRO	Do you think things are going in the right or in the wrong way in our country?	Antithetical indicator ("The course is right" vs. "The course is wrong")
Satisfaction	Evaluation of the satisfaction regarding every day's life	MULT M	How satisfied are you about the way you live?	Indicator measured by a four points scale (from "very content" to "not at all content")